

# Millennial Star



**Monument to Hyrum Smith**  
*A Martyr to the Cause of Truth*

(See page 88)

# S A L E

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*And truth is knowledge of things as they are, and as they were, and as they are to come.*

—*Doctrine and Covenants 93: 24*

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### THIS WEEK'S COVER—

**H**YRUM SMITH, brother to the Prophet Joseph Smith, is honoured on this week's STAR cover with the photograph of the monument to his honour in Temple Square, Salt Lake City. The early Church stalwart was born at Tunbridge, Vermont, one hundred and thirty-nine years ago today. (See page 38)

# Repentance

By ELDER ROY A. WEST

CONDENSED FROM THE IMPROVEMENT ERA

THE preaching of repentance has created displeasure on the part of many people. An attempt to answer "why" would lead us away from the main purpose designed in this discussion. Erroneous conceptions arise in the minds of men and discourage the use of the principles of progress. Those who have been defeated by misguided conduct have an uncomfortable shudder come over them as they hear the word "repent." They shrink in bewilderment at the gruesome picture of a dissipated life. Inspiration does not come from gazing down upon the dark shadows of wasted opportunities. If the preaching of repentance brings back to view only that

which a person is struggling to forget—it may defeat the splendid purpose for which it was designed in the eternal plan of progression.

## Repentance

REPENTANCE is a fundamental principle of the Church of Jesus Christ of Latter-day Saints. Joseph Smith in the Articles of Faith stressed its necessity and importance. Article four is: We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost. The accompanying article interestingly explains what true repentance is.

Repentance is a principle of progress. It is a recognition of a way to enter a new life. Such a conception of life re-creates the world we live in. The grim shadows of the past fail to darken the hopes of living a more "abundant life." The objective of living turns toward the sunrise of opportunities. Those who have been lulled into inactivity will arise inspired with renewed faith in a nobler aim of life.

The principle of repentance becomes a positive force in redirecting life's activities. The negative aspect becomes submerged by the renewed hope of realizing new ideals. Life is vitalized by a fundamental principle which leads to an enlarged horizon. The range of perception is extended and reveals new experiences which enrich life.

The recognition of all these splendid attainments becomes fruitless unless there is a propelling desire to attain them. The vision soon fades into oblivion without a conviction that it may be achieved.

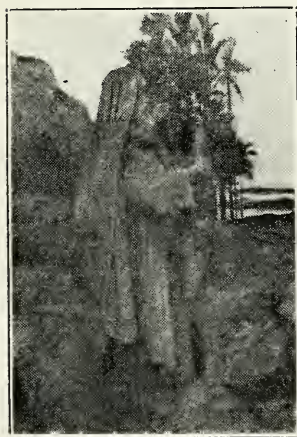
The process of creating within men the desire to obtain the rich blessings of life is often a difficult task. It is worthy of the noblest efforts of those who possess insight into the divine purpose of human living.

Jesus reveals a story of a young man who "came to himself" while herding swine. "He said, how many hired servants of

my father's have bread enough and to spare, and I perish with hunger." He had become dissatisfied with his physical poverty and desired the comforts of a father's house. At least he was convinced that there was something better for him. The desire to return to blessings, once enjoyed, became a process of redirecting life's activities in the right direction.

The task of returning home to physical comforts may be easier than climbing toward the attainment of a spiritual life. Men may struggle through the heat of the day for food but fail to exert sufficient effort for the richer experiences. To create a desire to labour as sincerely for the spiritual attainments is a sign of progression. Repentance is the way which leads to eternal realities.

The young man made his plans after "he came to himself." He resolved: "I will arise and go to my father." He walked that lonely road which led back to a father's love and home.



**The Prodigal's Return**

It must have been a painful task to acknowledge to himself that the road of "freedom" had led to disappointment and failure. But one of the essential steps in applying the principle of repentance is to organize one's efforts. This permits life's activities to evolve into a systematic purpose. The newly found objective tends to obscure the failures of the past and emphasize only the new attainments. The individual moves in the direction of eternal values.

The impression is often given that each individual may achieve the highest ideals. But there may be many obstacles outside the personal ordering of things that hinder progression. Man may recognize a new life, a desire to attain, and even change his course in life and then discover an unfriendly welcome in

the society of "good" people. Jesus reveals a living story when He pulls the curtain aside and we gaze upon the "elder son" coming in from the field. He stopped outside the house when "he heard the music and dancing." One of the servants was hurriedly called and "asked what these things meant." And he was informed, "Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound." We are startled with the elder brother's attitude for "he was angry, and would not go in." The scene suddenly changes and we see the love and forgiveness of a father as he went out and "entreated him" to come in. But "He answering, said to his father, lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the

*(Continued on page 92)*

## The Woman Smoker

By VIRGINIA B. JACOBSEN

CONDENSED FROM THE RELIEF SOCIETY MAGAZINE

**W**ITH the astounding increase of women smokers during the past ten years, we cannot help wondering why so many women have taken up the habit in spite of so many rational arguments against it. A few years ago, certain tobacco companies appealed to woman's vanity by their advertisements.

The question is often asked, "Do women smoke because they really like it?" For our own information we have asked some twenty women why they smoke. It is interesting to note that not one of those queried admitted that they smoked because they like it. They wanted to appear good sports, or it seemed sociable, some did it because it was forbidden by parents or teachers, but most of them thought that it was the smart thing to do.

It is encouraging to note that several older women, in positions where they have occasion to observe youth in general activities, state that many girls who have smoked are quitting for various reasons. One young woman who had smoked for years said that she had quit smoking. "To prove to myself that I could stop if I really wanted to, I decided to stop smoking for six weeks. During that time when I was around my friends who smoked, I realized how offensive I must have smelled to others. It so disgusted me that I decided never to smoke again, and I have not touched cigarettes for two years. I value my personal attractiveness too highly to allow any unpleasant odour to detract. We shun people with halitosis, or any other repulsive odour. Why should anyone tolerate the

nauseating odour tobacco leaves clinging to the breath, hair, and clothes of the smoker? Any girl who smokes and believes that she is deceiving others is only deceiving herself."

A group of college students discussing smoking one day, brought forth some interesting points of view. "I decided that I couldn't afford to smoke any more. I was spending more than enough to keep me in silk stockings, and I never seem to have enough stockings." Said another, "That's one reason I quit. When I realized that I could have about seven good hats, or three dresses, or seven pairs of shoes, or many other things with the money I was spending on smokes, I decided to quit."

Many medical authorities firmly believe that there are decided ill effects resulting from this unwholesome habit.



The startling increase of the cigarette habit among women in recent years has brought about some study of the matter by the medical profession, but perhaps not as extensive study as its importance demands. While some very strong statements have been made by some of these investigators, we prefer to remain silent on the subject until more scientific evidence has been brought forth.

Tobacco companies themselves admit in their advertising that tobacco is irritating in several ways. We do not have to go farther than the papers or magazines in our homes to read claims that the injurious elements have been removed from this brand or that. This brand "Does not get on the nerves"; that brand "Does not irritate the throat"; another brand "Gives you a lift." There are countless drugs which will give a "lift" to your tired heart and nerves and muscles, but even the heavy smoker would not recommend using them. And yet, tobacco tends to induce an uncontrollable desire for it just as many drugs do.

Athletes training for competitive events are forbidden the use of tobacco. If it were not harmful to the body, why would those seeking physical perfection and super endurance be so restricted? If tobacco soothed the nerves and quieted them instead of deadening them, athletes under great stress would be helped by it. Any stimulant, which puts an added strain upon the heart and nervous system by forcing it to pep up when it is fatigued, is injurious.

It is the general consensus of opinion among the medical profession that smoking may tend to irritate the sensitive tissues of the lips and throat, and in time prove a factor in development of cancer of those parts of the body. As one case helping to prove this supposition, they cite the case of the American General, Ulysses S. Grant, who died of cancer of the lip. It was felt at the time as now, that his cancerous condition was perhaps due to his constant smoking.

It is interesting to note that cancer of the lip, tongue and throat is rarely found in women, but is usually confined to men. With the increase of smoking among women, it will be important to note, a few years hence, if there is an increase of mouth cancer among women smokers.

If there is the slightest possibility that smoking might help to induce cancer, it is reasonable that the finer, more sensitive tissues of women could more easily become affected by such irritation. Any woman who will take up smoking with even the remotest possibility of its producing cancer is foolish indeed.

"In the light of the great array of accumulating facts as to the wasteful, destructive, degenerating effects of tobacco, it is inconceivable that any woman with a love of life and with a conception of her duty to her family, her fellow men, to the world, and to her God, can continue to smoke."

"We make this solicitous appeal to women to seek to maintain her beauty, charm, and attractiveness, and forever to resist any desecration of her fair body temple, which is to her and her children one of the greatest gifts of God."

## The Millennial Chorus Broadcasts

THE MILLENNIAL CHORUS, the Church of Jesus Christ of Latter-day Saints' singing ambassadors of good-will in Great Britain, were given the opportunity recently of broadcasting on the National Programme to the radio public of the British Isles. From the stage of the Hippodrome Theatre, Lewisham, where the group had been performing twice daily, the special half-hour feature originated.

The engagement at the theatre and the broadcast to the



British public are but additional evidences of the effective good-will contacts the Chorus is continually making. Through performing before religious congregations, theatre audiences, clubs, ladies' organizations and like groups the songsters are continually bringing favourable publicity to the Church which they represent. The performing before all types and kinds of audiences is doing as much as any other single factor in breaking down prejudice for the Church and replacing it with a spirit of friendship and admiration.

Only recently, after furnishing music for a Sunday evening meeting of a popular London Church, the following tribute was paid to the group of young Mormon missionaries: "If we could have young men from all nations on such good-will missions the rumours of war would soon cease." This comment was made by Sir Robert Young, who was in attendance at the well-received musical programme.

Similar statements and feelings are made wherever the Millennial Chorus performs. Often the group is engaged every night of the week by different organizations desiring to hear and see the Chorus from Salt Lake City, which voluntarily performs throughout Great Britain.—M. J. A.



## The Whisper Of An Enlightened Past

By ELDER RICHARD P. EVANS

“Here in the body pent,  
Absent from Him I roam,  
Yet nightly pitch my roving tent  
A day’s march nearer home.”

**F**EW lines have so aptly yet unwittingly portrayed the philosophy of the Red Man. It is impossible to study the religious traditions of the Indians of North America, particularly the Navajos, without experiencing a feeling of profound amazement at their comprehensiveness.

Navajos today number nearly 50,000—the largest and one of the most steadily increasing tribes. Of this number only 5 per cent are literate, able to read and write English. They have no written language of any sort. It is then obvious that any history or tradition must be preserved by oral transmission; thus through countless generations aged medicine men have taught young novitiates, training them in tribal medicine and philosophy, in the combination of medical-traditional-psychological faith which marks their native ministry. Today, in spite of the extraneous beliefs which must inevitably sift, as dust, upon the ages of spoken history, the writer would feel secure in challenging contemporary Christianity with its diverse creeds, to produce a clearer picture of Deity than that hung in the desert gallery of this tribe.

So, too, in this day of atheism and agnosticism the world might well pause to consider the origin and worth of native, desert-bred concepts such as: A well defined pre-existence, world creation and clearly understood future life.

Why have such traditions persisted, to the wonder of civilized races? Because once the Gospel pervaded the ancient Americas, undistorted by the vicious effects of the persecutions, inquisitions and truth-blinding mists of the Dark Ages which followed, marking the course of religious history in the Old World.

Of course the Gospel waned with the decline of mighty pre-historic civilization and the extinction of the record-keeping Nephites by their red-skinned enemies in the Americas; yet there lingers in each Indian’s heart a whisper of his once-enlightened past, which through throbbing tom-toms and chanting medicine men, tells him that nightly he pitches his roving tent a day’s march nearer the Land to Come.

THURSDAY, FEBRUARY 9, 1939

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EDITORIALS

## “In Glory They Are One”

THE Latter-day Saint Church has had within its ranks a long list of outstanding characters. Some have been called upon to devote their lives in religious activity, others have given their property and money to the furtherance of the work and still others have been called upon to lay down their lives for the Cause. In each of these three divisions the name of Hyrum Smith belongs. He gave his time, talents, wealth and finally capped his devotion with the supreme sacrifice, life itself.

From boyhood until death Hyrum Smith was most intimate with his brother, the Prophet Joseph. In success and failure, in sadness or joy the elder, Hyrum, stood by his brother. Never once did he ask to be relieved of the burden which accompanied being a staunch advocate of the teachings of Joseph Smith. He stood by him continually never wavering, always assisting. In early life they were the closest of pals and this friendship and devotion for one another ripened as the years went by.

### A Life Of True Devotion

THE life of Hyrum Smith is often unheralded, but never forgotten. When Latter-day Saints give a quick glance to the life of true devotion a love and admiration for the great character is intently felt.

In Temple Square at Salt Lake City a monument stands in his honour, bearing the following inscription under his statue:

### The Patriarch And Witness

**HYRUM SMITH**—The Patriarch and a witness of the Book of Mormon.

An elder brother and the steadfast friend and counsellor of Joseph Smith, the Prophet.

Born at Tunbridge, Vermont, February 9th, 1800: Suffered martyrdom with the Prophet at Carthage, Illinois, the 27th of June, 1844.

The friendship of the brothers, Hyrum and Joseph Smith, is foremost among the few great friendships of the world's history. Their names will be classed among the martyrs for religion.

The Book of Mormon—the plates of which Hyrum Smith both saw and handled; The revelations in the Book of Doctrine and Covenants; The Church of Jesus Christ of Latter-day Saints—These, to bring them forth for the salvation of the world, cost the best blood of the nineteenth century.

### Tributes From Joseph Smith and John Taylor

“I COULD pray in my heart that all men were like my brother, Hyrum, who possesses the mildness of a lamb and the integrity of Job; and, in short, the meekness and humility of Christ. I love him with that love that is stronger than death.”  
—Joseph Smith

“If ever there was an exemplary, honest and virtuous man, an embodiment of all that is noble in the human form, Hyrum Smith was the representative.”—President John Taylor

As he shared in the labours, does he share in the honour and glory of the new dispensation with his Prophet brother.

In life they were not divided; in death they were not separated; in glory they are one.

The life and character of Hyrum Smith will ever stand as a pillar of strength in the minds of Latter-day Saints in typifying a life of perfect devotion to a Prophet of God.

—MARVIN J. ASHTON

### *Appreciation Of The Beautiful*

IN the beginning God created the heaven and the earth. . . . And God saw that it was good. One of our inheritances from our Heavenly Father is this love of creation and experiencing joy in seeing that the things created are good and beautiful. One of mankind's most exalted moods is the mood in which he views a product of his own creative genius with approval and has the thrilling consciousness that it never would have been were it not for him.

When any work draws out of one the best of which he is capable there is spiritual growth. When one makes a conscious effort to develop so that his best is the expression of truth and beauty, there is the greatest of spiritual growth.

### **The Need Of The Exalted Ideal Of Work**

HOW desperately the world needs the exalted ideal of work! How fortunate is the country with a well-developed folk art! How fortunate is the home with an heirloom, the value of which increased by time because of the character of the work which is the expression of the truth and beauty of the soul of the artist.

The spirituality which he developed with his work will enrich our lives as we grow in appreciation of the truth and beauty expressed. Destroying such a piece of work is sacrilege. It is destroying art, and behind any work of art is the soul of the artist.

A love and an appreciation of such beauty will add spiritual tone to any home. Every home should have some handmade article into which has entered the elements of beauty, proportion, harmony, good true workmanship, which will lead surely if unconsciously to an appreciation of the finest wherever found.

If we have not let us begin now to build for the future.

—KATIE M. BARKER

## Talks On Doctrine

By ELDER MATTHIAS F. COWLEY

### THE GLORY OF GOD IS INTELLIGENCE

**W**E are told in the revelations of the Lord to the Prophet Joseph Smith that, "Intelligence, or the light of truth, was not created or made, neither indeed can be. All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also. . . . The glory of God is intelligence, or, in other words, light and truth." (Doc. and Cov. 93: 29-30, 36) It is evident from these and other scriptures that intelligence and truth are self-existent and as such they are without beginning or end.

Intelligence being self-existent might be looked upon as an attribute of Deity as eternal as God Himself, being without "beginning of days or end of years." Though self-existent and eternal, it must find its expression through the instrumentality of God, angels or men. The purer the channel of expression the greater and more vital to the welfare of mankind is the intelligence given. The intelligence which is expressed by Deity is the greatest of all and is found in the plan of salvation taught by our Lord and Saviour, Jesus Christ. Pure intelligence in man comes through the Holy Ghost prompting the minds of pure and holy men.

By the fall of Adam all mankind inherited death of the physical body, and without some divine provision for a redemption from that fall, all mankind would have been lost. The intelligence of the Father was manifest when He formed the body of Christ, making Him the one and only one who had power within Himself to lay His body down and take it up again. Read the Saviour's own words: "For as the Father hath life in himself; so hath he given to the Son to have life in himself." (John 5: 26) "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." (John 10: 17-18)

All this glorious plan of salvation is the result of the pure intelligence which dwelt in the bosom of the Father before the world was made. The planetary system, with its myriads of worlds rolling in space, so well governed by divine law that there is no clash, no suspension of the laws which control them, show beyond the shadow of doubt that pure intelligence of a divine being was the cause applied which brought them into existence. Their existence with the laws which govern them is the grand result of that intelligence. Other examples without number might be cited to prove that:

"The Glory Of God Is Intelligence."

**B**rowsings in Brief . . .

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OH, give us the man who sings at his work.—Carlyle

\* \* \*

CHEERFULNESS is health; its opposite, melancholy, is disease.—Haliburton

\* \* \*

IF I can put one touch of a rosy sunset into the life of any man or woman, I shall feel that I have worked with God.—G. Macdonald

\* \* \*

CHILDREN have more need of models than of critics.—Jonbert

\* \* \*

I LOVE these little people; and it is not a slight thing, when they, who are so fresh from God, love us.—Dickens

\* \* \*

SOMEONE said, "Boys will be boys." He forgot to add, "Boys will be men."—Bonaparte

\* \* \*

LEVITY will operate with greater force, in some instances than rigour. It is therefore, my first wish, to have my whole conduct distinguished by it.—Washington

\* \* \*

MOST of our comforts grow up between our crosses.—Young

\* \* \*

CHARMS strike the sight but merit wins the soul.—Pope

\* \* \*

IF you wish your merit to be known, acknowledge that of other people.—Old Proverb

\* \* \*

TRUE merit, like a river, the deeper it is, the less noise it makes.—Halifax

\* \* \*

MIND unemployed is mind unenjoyed.—Bover

\* \* \*

I HAVE lived to thank God that all my prayers have not been answered.—Jean Ingelow

## REPENTANCE

(Continued from page 83)

fatted calf." In contrast with the storm-swept face of a hating brother, we behold the radiant smile of a loving father and with a pleading voice he says: "Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found." The curtain falls—we are almost persuaded to ask: Which son was the prodigal?

Doubtless this same "plot" has been repeated many times. That "elder son" has often prevented the enriching experience of repentance. If he is not careful, he may often stand at the gate and turn his brother's footsteps back toward a wasted life before he receives the reception of a forgiving father.

The idea has been held that people who break the law should be punished. Therefore, the method of producing repentance becomes one of suffering, disgrace, and separation from the best experiences of life. Such a procedure does not inspire a loftier conception of what human living may become. It only stagnates the spring of life within.

A new view of repentance will lead both the individual and the group to comprehend the real possibilities in using a principle of progress. All the guide posts will have positive signs written upon them, which will inspire the lowly as well as the high to tread the spiritual highway. The "fatted calf" becomes a symbol of fellowship in a reorganized society. The "dancing and music" inspired toward higher and richer attainments. The discovery of these new possibilities for enriching life become a living reality in a new society. The principle which opens the door to enduring progress is repentance.

### *News of the Church in the World*

**BRITISH** audiences will soon be able to hear the Tabernacle Organ and Choir of Salt Lake City on their regular wireless programmes, if plans launched by B.B.C. officials are completed. It is hoped that an arrangement with the Columbia Broadcasting System of America can be made to relay the programme to the British Isles. This regular Sunday broadcast from the famous Mormon centre is the longest consecutive programme appearing in American radio entertainment at the present time.

**THE COMPLETION** of a modern £1,400 chapel for the Washakie

Ward, Malad Stake, and its dedication by Elder George Albert Smith, of the Council of the Twelve at a recent Sunday service, climaxes nine years of labour among a group of American Indians by Bishop Joseph Parry. Over 100 of these Lamanites participated in the dedicatory services, with Bishop Parry and his two counsellors, both Indians, making all arrangements. As an example of the progress made by these people in their teaching and living of the gospel, following the release of Brother Parry one of their number was appointed bishop, and was sustained in that position by a vote of those present.

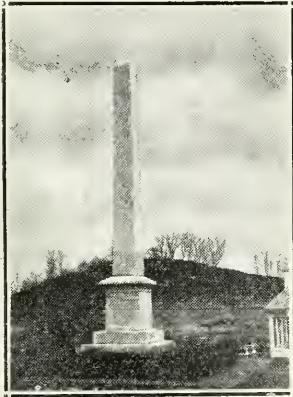
# Not A God, But A Man

By ELDER JOHN HENRY EVANS

FROM THE INSTRUCTOR

**J**OSEPH SMITH and some other leading men in the Church were at Independence, Missouri. It was Saturday, November 4th, 1838. They had been arrested in Far West, in the upper part of the State, and were being conducted to Richmond by an armed guard under General Lucas. There they were to be tried on a trumped-up charge of treason to the state. On this day the Prophet says in his journal:

“We were visited by some ladies and gentlemen. One of the women came up and very candidly inquired of the troops which of the prisoners was the Lord whom the Mormons worshipped. One of the guard pointed to me with a significant smile, and said, ‘This is he.’ The woman then, turning to me, inquired whether I professed to be the Lord and Saviour. I replied that I professed to be nothing but a man and a minister of salvation sent by Jesus Christ to preach the Gospel.



Monument at  
Joseph Smith's Birthplace

“The answer so surprised the woman that she began to inquire into our doctrine. I preached a discourse both to her and her companions and to the wondering soldiers, who listened with almost breathless attention while I set forth the doctrine of faith in Jesus Christ, and repentance, and baptism for the remission of sins, and the promise of the Holy Ghost.

“The woman was satisfied, and praised God in the hearing of the soldiers, and went away, praying that God would protect and deliver us.”

Thus should be disposed of, once and for all, the absurd idea, which still persists in certain uninformed circles, that the Latter-day Saints put Joseph Smith on the same plane as our Lord, and that they worship him as God. The notion doubtless arose from the claims that the founder of Mormonism was a prophet and from the continued expression of our people of their unbounded love for him. There is no basis in fact for the preposterous claim that the Prophet was God or the Saviour.

The truth is much simpler than that.

Jesus is the Son of God in a special sense. He is both Deity, being a member of the divine Trinity, and our Redeemer. He died for us. He is Author of the plan of salvation. He was

the "first fruits" of the resurrection. He saves us, unconditionally, from the effects of Adam's transgression, and, conditionally, from the effects of our own sins. That is, He is our Saviour. He reconciles us to the Father.

Joseph Smith, on the other hand, is a prophet, like Moses or Isaiah or Paul. He had a special work to do on the earth, just as they did. Moses led the Children of Israel out of Egypt into the Promised Land. Isaiah, in one of the critical periods of Jewish history, pointed the way by which the nation could escape certain death at the hands of other nations. And Paul, a man of education and culture, was raised up to introduce the Gospel to the Gentiles of his time, to cope with the philosophies of the Greek and Roman world.

Similarly Joseph Smith was set apart as a restorer of that which was lost—the Gospel of Christ, with divine authority to teach its principles and to administer its ordinances. For, after the death of the apostles, priesthood disappeared from among men, the rites and ceremonies of the Church were altered without authority, and the power of salvation ceased. All this had to be restored. Acting under the priesthood conferred upon him by three ancient apostles, the modern prophet established again the Church of Christ on the earth. In addition, through revelations given him by an angel of the Lord, he made known the existence of a people of whom the world had never heard, and the dealings of God with them.

Joseph Smith as a restorer of that which was lost—that is the place of the Prophet in the religious history of mankind and his place in Mormonism.

## Of Current Interest

**SAILORS**, who have a reputation of being, as a group, poor swimmers, may have to raise their standard if other navies follow the example of Russia's. During 1939, states the navy newspaper, every sailor should learn how to swim and row, as those without these skills are not of full value to the fleet.

**SCRIBBLING** of names on structures of public interest is a problem which has long bothered officials, but which has been solved at the "Great Globe" on Durlston Head, Swanage, Dorset. The "Great Globe" is an accurate representation of the earth, with the various continents marked out in bas-relief. It is carved from Portland stone and weighs 40 tons. Despite its

popularity as a visiting spot for tourists, the stone has been kept practically free from markings by the foresight of George Burt, former sheriff of London, who had the stone erected in 1891. He ordered two "scribbler's stones," large blocks of the same material as the globe, to be placed nearby, with the request that people confine their name-writing activities to these. Most people have complied with the request.

**PROPOSED** trip of the Royal family to Canada next summer has brought complications from at least one source. The school children of Windsor, Ontario, have written the King, asking that some day other than May 20th be set aside as a



national holiday marking his visit. The reason is that May 20th is a Saturday, and would be a school holiday anyway.

**AIR-MAIL** takes another step forward with a method adopted by the post office of Philadelphia, U.S.A. As the commercial liner carrying the mail rolls to a stop, there waiting for it is a small autogiro and the mail is immediately transferred to it. This craft then takes off, hops the near-by Delaware River and after less than five minutes in the air alights on the central post office roof. If enough interest is gained in the saving of time for mail, it is proposed that provision be made for five or six hurried passengers to make the trip.

**THE SEARCH** for some way to improve the tone of violins continually goes on. Latest development is an aluminum instrument, and the result seems to be satisfactory. The entire instrument is made of the metal, and modelled in the conventional shape; differences are found in slightly narrower sound holes and lower keyboard and bridge. No ageing is required, the "tone" being gained by baking the violin in an oven, which helps also to make it more rigid and less subject to expansion and contraction due to temperature changes.

688,000 miles—equivalent to nearly 28 times around the earth—is the distance covered by W. C. Dunlop, a Toronto, Ontario, truck driver, without an accident of any kind. He was honoured with a trophy and a cash award at a recent annual dinner of the Automotive Transport Association, which also recognized the records of other drivers who had travelled 450,000 miles without mishap.

**ALASKA**, world famous for its gold, fish and other resources, and also scene of many tales of struggle in the frozen north, was once semi-tropical in climate, according to geological researchers. Fossils of animal and vegetable life reveal that there were once grassy plains where now the ground is frozen the year around. Over the plains roved

mastodons and mammoths, prehistoric animals resembling the modern elephant, and also a prehistoric horse, not unlike the one of today. Most abundant of the fossilized remains is ivory, which is popular for tourist souvenirs.

**SAFETY** in an automobile is neglected not only in the actual driving, but in the mechanical parts, it was revealed in a series of tests conducted by the State of Illinois, U.S.A. These tests showed that only 11 per cent of the cars had both good brakes and a good light, over 14 per cent had both bad brakes and bad lights, and that 25 per cent had brakes out of balance. Figuring the reaction time with the speed, visibility, and the efficiency of the brakes, engineers state that the average permissible speed for night driving was only 31 miles per hour. On automobiles less than 2 years old the average permissible speed at night was only 38 miles per hour.

**WHEAT**, with its present surplus, is creating a world problem which has gained the attention of the International Wheat Advisory Board, who called an international conference to meet in London. Nations asked to come who agreed "in principle" to the conference included Soviet Russia, Canada, Denmark, Finland, Italy, Rumania, Spain, Argentina and the United States. This is the first time that there has been an international meeting since August, 1933.

**PENNIES**—a half-million of them—were recently shipped from this country to Newfoundland to relieve a shortage that has been felt there for more than a year. About twelve months ago the Commissioner of Finance recognized the shortage and made arrangements for a new issue. Meanwhile the scarcity became more acute, especially in outlying districts. At least one bank was known to have offered boxes of matches as a substitute for odd pence found in cheques. The new coins are smaller than the old ones, being more the size of the United States penny, which resembles the British farthing.

## From the Mission Field

### Departing Missionaries—



**Elder Hebdon**



**Elder Brown**

Elder Ranald H. Hebdon, who has laboured in Irish and Welsh Districts, being supervising elder of the latter, was honourably released on Wednesday, February 1st, and will return to his home in Blackfoot, Idaho.

Elder George E. Brown, who has laboured in Newcastle, Nottingham and Scottish Districts, was honourably released on Wednesday, February 1st, and will return to his home in Lovell, Wyoming.

### Doings in the Districts—

**HULL**—A Relief Society social and supper was held in Hull Branch Chapel on Monday, January 30th. Plates of fish and chips were served by Sisters Amelia Ransom, Elsie Walker, Edna Yull and Gladys Griffith, and Elder Mac C. Matheson conducted the programme of music and games.

**LEEDS**—Bradford Branch M.I.A. held its annual Gold and Green Ball in the chapel recreation room on Saturday, January 28th, with 140 members and friends in attendance. Dancing was the major activity of the evening, the music being provided by the "Bradford Premier Accordion Band." Added highlights were a song by the Gleaner Chorus, and a competition with Miss Dorothy Raper and Brothers Albert Kirk and William R. Newsome winning the prizes. Sister Hilda Topham was awarded the crown of M.I.A. queen for 1939 in a climaxing ceremony.

**LIVERPOOL**—Preston Branch Relief Society sponsored a hamburger social on Monday, January 30th. The hamburgers were prepared by Sisters Mary C. Hartley and Hannah Vickers, and Sister Gertrude Corless led the games. Proceeds were given to the Relief Society fund.

**LONDON**—Under the direction of District President Andre K. Anastasiou the St. Albans Branch was reorganized on Sunday, January 22nd, as follows: William O. Chipping, president; Harry Cripping, first counsellor; and William Wright, second counsellor. The retiring president, William J. Jolliffe, had very glowing tributes paid to him for the outstanding services he had rendered during his twenty-one years as branch president.

**NOTTINGHAM**—The District M.I.A. Gold and Green Ball was held in Leicester on Saturday, January 28th, in a hall decorated with gold and green ribbons. Over 100 people were present to dance to the music of the 20th Century Players, directed by Mr. Kenneth Cooper, a friend of Leicester Branch. The highlight of the evening came when Sister Hilda Smith of Hucknall Branch was crowned queen of the ball by Supervising Elder Orlando S. McBride. Elder Louis C. Larsen arranged the programme, assisted by Sister Emma Bradley and Brother Leslie J. Sullivan, district M.I.A. supervisors, and the Leicester Branch M.I.A. organization. Elder Robert G. Hodson was master of ceremonies.

**BRISTOL**—Plymouth Branch reorganized its presidency recently. Elder Paul V. Strebel was released as branch president, and the following officers were sustained: Brother Reginald S. Mavin, president; Brother Robert Huxham, 1st counsellor; Brother Walter Coombes, 2nd counsellor; and Sister Maggie E. Mavin as branch secretary and treasurer.

## LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- Aberdeen:**  
Corn Exchange,  
Hadden Street,  
Off Market Street.
- Accrington:**  
\*L. D. S. Hall,  
Over 9, Church St.
- Airdrie:**  
L. D. S. Hall,  
40, Hallcraig Street.
- Barnsley:**  
Arcade Buildings.
- Batley:**  
\*L. D. S. Hall,  
Purwell Lane.
- Belfast:**  
†Arcade Buildings,  
122, Upper North St.
- Birmingham:**  
L. D. S. Chapel,  
23, Booth Street.  
Handsworth.  
Council Schools,  
Stratford Road,  
Sparkbrook.
- Blackburn:**  
L. D. S. Hall,  
Saving Bank Chambers,  
Lord Street, West.
- Bolton:**  
Corporation  
Chambers.
- Bradford:**  
L. D. S. Chapel,  
Woodlands Street,  
Off City Road.
- Brighton:**  
105, Queen's Road.
- Bristol:**  
L. D. S. Hall, Zion Rd.,  
off Clarence Road.
- Burnley:**  
‡L. D. S. Chapel,  
1, Liverpool Road,  
Rosegrove.
- Carlisle:**  
L. D. S. Hall,  
Scotch Street.
- Cheltenham-Stroud:**  
Theosophical Hall,  
St. Margaret's Ter.,  
Off North Place,  
Cheltenham.
- Clayton:**  
\*Central Hall.
- Derby:**  
Unity Hall.
- Doncaster:**  
\*L. D. S. Hall,  
Trafford Street.
- Dublin:**  
†L. D. S. Hall,  
8, Merrion Row.
- Eastwood:**  
Library, Church St.
- Edinburgh:**  
Ruskin House,  
15, Windsor Street.
- Gainsborough:**  
\*L. D. S. Hall,  
Curtis Yard.
- Gateshead:**  
Westfield Hall,  
Westfield Terrace.
- Glasgow:**  
L. D. S. Hall,  
4, Nelson Street.
- Gravesend:**  
Freeborn Hall,  
Peacock Street.
- Great Yarmouth:**  
L. D. S. Hall,  
33a, Regent Street.
- Grimsby:**  
Thrift Hall,  
Pasture Street.
- Halfax:**  
\*L. D. S. Hall,  
35, Brinton Terrace,  
Off Hansen Lane.
- Hucknall:**  
\*Byron Buildings.
- Hull:**  
L. D. S. Chapel,  
Wellington Lane, and  
Berkeley Street.
- Hyde:**  
L. D. S. Hall,  
Reynolds Street.
- Kidderminster:**  
L. D. S. Chapel,  
Park Street.
- Leeds:**  
\*L. D. S. Hall,  
5, Westfield Road.
- Leicester:**  
All Saints' Open,  
Great Central Street.
- Letchworth:**  
Vasanta Hall,  
Gernon Walk.
- Liverpool:**  
L. D. S. Chapel,  
301, Edge Lane.
- London:**  
L. D. S. Chapel,  
59, Clissold Rd., N.16.  
Ravenslea Chapel,  
149, Nightingale Lane  
S.W.12.  
Downham Fellowship  
Club, between 29 & 30,  
Arcus Rd., off Glenbow  
Rd., Catford.  
Ivy Hall,  
Wellesley Road,  
Gunnersbury, W.4.
- Loughborough:**  
Adult School.
- Lowestoft:**  
L. D. S. Hall,  
20, Clapham Road.
- Luton:**  
Dallow Road Hall,  
Corner of Dallow and  
Naseby Roads.
- Mansfield:**  
39a, Albert Street.
- Manchester:**  
L. D. S. Hall,  
88, Clarendon Road,  
C. on M.
- Merthyr Tydfil:**  
L. D. S. Chapel,  
Penyard Road.
- Middlesbrough:**  
L. D. S. Hall,  
188, Linthorpe Road.
- Nelson:**  
\*L. D. S. Hall,  
10, Hibson Road.
- Northampton:**  
\*L. D. S. Chapel,  
89, St. Michael's Road.
- Nottingham:**  
L. D. S. Hall,  
8, Southwell Road.
- Norwich:**  
L. D. S. Chapel,  
60, Park Lane.
- Nuneaton:**  
Masonic Hall.
- Oldham:**  
L. D. S. Hall,  
Neville Street.
- Plymouth:**  
L. D. S. Hall,  
34, Park Street,  
Tavistock Road.
- Pontilfrith:**  
Enquire:  
81, Brynteg Street.
- Preston, Lancs:**  
L. D. S. Hall,  
7, Lords Walk,  
Off North Road.
- Rawmarsh:**  
L. D. S. Hall,  
Main Street.
- Rochdale:**  
L. D. S. Chapel,  
Lower Sheriff St.
- Sheffield:**  
L. D. S. Chapel,  
Corner of Ellesmere  
and Lyons Roads?
- Schildon:**  
\*L. D. S. Hall,  
100, Main Street.
- Skelton:**  
Liberal Association  
Hall, 13a, Queen's  
Street, Redcar-on-Sea.
- South Shields:**  
L. D. S. Chapel,  
98, Fowler Street.
- St. Albans:**  
49, Spencer Street.
- Sunderland:**  
L. D. S. Chapel,  
18, Tunstall Road.
- Tipton, Wolverhampton:**  
L. D. S. Hall,  
Washington Building,  
Berry Street.
- Varteg:**  
Memorial Hall.
- West Hartlepool:**  
L. D. S. Chapel,  
7, Osborne Road.
- Wigan:**  
\*L and Y Station.

‡—6.15 p.m.

\*—6.00 p.m.

†—7.00 p.m.

‡—2.30 p.m.

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